

On the Aversion of Men of Taste

windows and angles in imitation of the grand structure, would be a grotesque and ridiculous one.

Scriptural phrases then can no longer make a solemn impression, when modified and vulgarized into the texture of a language which, taken altogether, is the reverse of everything that can either attract or command. Such idioms may indeed remind one of prophets and apostles, but it is a recollection which prompts to say, Who are these men that, instead of respectfully introducing at intervals the direct words of those revered dictators of truth, seem to be mocking the sacred language by a barbarous imitative diction of their own? They may affect the forms of a divine solemnity, but there is no fire from heaven. They may show something like a burning bush, but it is without an angel.

As to perspicuity, there will not be a question whether that be one of the recommendations of this corrupt modification of the biblical phraseology. Without our leave, the mode of expression habitually associated with the general exercise of our intelligence, conveys ideas to us the most easily and the most clearly. And not unfrequently even in citing the pure expressions of scripture, especially in doctrinal subjects, a religious instructor will find it indispensable to add a sentence in order to expose the sense in a plainer manner; and that not as comment, but as explanation. He has many occasions for seeing that unless he do this, there will not be, in the minds of the persons to be instructed, exactly and definitively the idea which he understands to be expressed in the cited passage. Even to possess *himself* of a clear apprehension, there is, he might perceive in his mind, a kind of translating operation, embodying the idea in more common language, equivalent to the biblical.

But would not the disuse of a language which seems to bear a constant reference to the Bible, by this intimate blending of its phraseology, tend to put the Bible out of remembrance? It may be answered that the Bible, as a book which will be read beyond all comparison more than any other, will keep *itself* in remembrance, among the serious part of mankind. Besides, it may be presumed that religious teachers and writers, however secularized the language they may adopt, will too often bring the sacred book in view by direct reference and citation, to admit any danger, from them, of its being

forgotten. And though its distinct